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ABSTRACT

The manual provides some guidelines for the content evaluation and selection of curriculum materials for use in bilingual-multicultural education programs, whatever the target student population. The material is organized as follows: rationale--a brief rationale for a shift in public education policy from a monolingual-monocultural to a bilingual-multicultural model; some theoretical assumptions--a discussion of some assumptions in the areas of language, culture, motivation and critical thinking believed to be basic to the success of bilingual-multicultural education; areas for evaluation--10 topical areas within which are discussed specific criteria for evaluating materials in terms of bias and content (relevancy, authenticity, language, content and cultural, political, racial, historical, religious, sexual, and social biases); and use of biased materials--suggestions for using biased materials. Criteria for evaluation in terms of format, quality of physical preparation, relevancy to particular grade level, etc., are not dealt with here. Appended are selected portions of a study made by the National Puerto Rican Development and Training Institute, a listing of the research team and interviewees, the interview questionnaire used, a selected bibliography of 59 reference materials for use by educators and materials evaluators in the field of bilingual-multicultural education, and a selected annotated resource list of 46 organizations that have relevant information on various aspects of curriculum. (Author/NQ)

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MANUAL FOR EVALUATING CONTENT OF CLASSROOM INSTRUCTIONAL MATERIALS FOR BILINGUAL-MULTICULTURAL EDUCATION

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The Institute for Cultural Pluralism, within the School of Education at San Diego State University, functions in a research and development capacity and provides technical assistance and teacher training to educational institutions in the area of education for the linguistically and culturally distinct child. It is committed to the concept of a culturally pluralistic society and dedicates its efforts to creating an atmosphere of understanding and acceptance of cultural diversity in the educational system and in the larger society.

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It is the right of every child to acquire basic educational skills in his own language -- and, in so doing, utilize the cognitive and value systems underlying that language. At the same time, non-pluralistic views of language exist in both the American school and general society. For this reason, many linguists have asserted that the control of English, at least as a tool language, is desirable for survival within the present social, political, and educational systems of the United States. Any real pluralist will strongly support the concepts of bilingual and bidialectical [sic] education within the general framework of multicultural education. Indeed, bilingual, bidialectical-multicultural [sic] education is perhaps the greatest present-day educational priority in communities containing a substantial number of minority group members. This type of education is neither "remedial" nor "compensatory" and does not presume to make up for "deficiencies" in children, but rather recognizes the legitimacy of their differences. Further, it views bilingual children as advantaged, and seeks to develop bilingualism as a precious asset and not a stigmatized behavioral characteristic. . .*

*Excerpted from the guiding statement of recommended policy adopted by the Study Commission on Undergraduate Education and the Education of Teachers (Paul A. Olson, Director) in 1972, University of Nebraska.

Introduction

The purpose of this manual is to provide some guidelines for the content evaluation and selection of curriculum materials for use in bilingual-multicultural education programs. Recognizing the cultural diversity of the Southwest, this manual does not address itself to the specific concerns of any one culturally and linguistically distinct student population; rather, it deals with basic considerations and criteria applicable to bilingual-multicultural programs, whatever the target student population. References to any specific linguistic, cultural, or ethnic group, therefore, should be understood as illustrative.

The material in this manual is organized as follows:

1. A brief Rationale for a shift in public education policy from a monolingual-monocultural to a bilingual-multicultural model.

2. A discussion of Some Theoretical Assumptions in the areas of language, culture, motivation and critical thinking that are believed to be basic to the success of bilingual-multicultural education.

3. Ten topical Areas for Evaluation within which are discussed specific criteria for evaluating materials in terms of bias and content. For each topical area a checklist is provided which can be used by evaluators as a working tool for the evaluation of materials.

4. Suggestions for Using Biased Materials are included in recognition of the scarcity of adequate materials for use in bilingual-multicultural education currently available either from domestic or foreign publishers. Until such materials are developed and produced in adequate quantities, educators must rely on their own sensitivities and skills, as well as on resources found in the community and among the students themselves to supplement current materials.

5. Selected portions of a study made by the National Puerto Rican Development and Training Institute have been included in the Appendix. The report has been extremely valuable and many of the ideas have been synthesized in this manual. We have also included the list of the Research Team (page 70) and List of Interviewees as well as the interview questionnaire used (page 71) from the report because the individuals listed are excellent resources for the latest, most relevant materials, research and theory in Bilingual-Multicultural education.

6. A selected Bibliography (page 89) of reference materials for the use of educators and materials evaluators in the field of bilingual-multicultural education.

7. A selected annotated Resource List (page 81) of organizations that have relevant information on various aspects of curriculum.

Research and development in bilingual-multicultural education is accelerating, and in the process both goals and methods are subject to redefinition. This manual, therefore, is not definitive. It is based on selected efforts and scholarship available to date, and it is the hope of those who have prepared it that it will prove a useful tool in the development of effective bilingual-multicultural education programs. Criteria for evaluation in terms of format, quality of physical preparation, relevancy to particular grade level, etc., are not dealt with here. Though such considerations are obviously relevant and important, it is felt that there exists a need for an evaluation tool that focuses on matters of content.

Rationale

An impetus toward a national policy of bilingual-multicultural education is clearly growing. Recent state and federal court decisions requiring public schools to provide equal education for culturally and linguistically distinct students are both an admission of public school shortcomings and a mandate for change. An increasing number of state governments are enacting legislation requiring bilingual education and appropriating funds for bilingual-multicultural programs. Funds for research, development and teacher training are being provided by the federal government. As a policy, the shift toward bilingual-multicultural education can best be understood by a consideration of the conditions it seeks to correct.

Underlying the impetus for bilingual-multicultural education is an increasing awareness of the failure of the school systems of the nation to accurately reflect the realities of United States society or to provide equal educational benefits for many of its members. United States institutions have insisted on a view of the country as comprising a monolingual-monocultural society with White, Anglo-Saxon, Protestant standards. The reality is quite different. The United States functions through a multicultural-multilingual society.

This is so today; it has been so since the earliest days of our national existence. To mask the paradox, there developed the "melting pot" theory -- or myth -- which holds that people of diverse ethnic, cultural and linguistic backgrounds are systematically transformed in the United States into a homogeneous society conforming to monocultural ideals. United States educational institutions have been held to be the proper agents of this mythical transformation.[1] They have operated with determination to educate their pupils in accordance with this monolingual-monocultural view of society. At their worst, they have excluded those students seen as differing most radically from the "norm"; at their best, they have attempted to rescue through aggressive enculturation members of minority cultural and/or linguistic groups who are perceived as "deprived" by virtue of their cultural or linguistic heritage. In either case, the public schools have failed to provide equal educational benefits to students of minority backgrounds. This failure is not a matter of opinion or theory; it has been proven in state and federal courts and upheld by judicial opinion as high as that of the Supreme Court.

In the words of the National Education Association: "The myth of the melting pot has burdened our entire society with a number of undemocratic and destructive assumptions:

1. The self-worth of an individual is directly related to the extent of the individual's conformity to the monocultural ideal.

2. To whatever degree a person looks, behaves, or sounds different from the monocultural ideal, that person or group is inferior.

3. The culturally different are not to be trusted.

4. In order to avoid being treated unfairly when dealing with persons or groups who are culturally different, it is necessary to establish the superiority and power position of one's own group".

The causes of ethnic and intergroup conflict are these broadly inculcated assumptions about cultural difference -- not the differences themselves.[2]

These "assumptions" are, by another name, biases. Their effect on the educational system of the nation has caused consequent intergroup conflicts between schools and cultural and/or linguistic minority students. Embodied in curricula and materials, these "assumptions" have warped our view of history and have distorted United States majority society perceptions of other peoples. Embodied in the attitudes of school boards, administrators, curriculum planners, and teachers, these "assumptions" pose serious problems for the cultural and linguistic minority student who seeks an education. A bilingual-multicultural policy, on the other hand, aims at imparting educational benefits equally to all students, regardless of their ethnic, cultural or linguistic backgrounds. It aims at eliminating the biased and hostile assumptions about cultural differences described above; assumptions which are an intolerable burden for a multilingual-multicultural society to bear.

Some Theoretical Assumptions

In the exposition to follow several concepts are presented that are believed to be basic to the success of a bilingual-multicultural program, basic to the achievement of the often-stated goals of reinforcing self and cultural identity, of developing knowledge of and appreciation for other cultures, and of meeting the specialized needs of cultural and linguistic minority students. These assumptions fall into four areas:

1. Language
2. Culture
3. Motivation
4. Critical thinking

Language

1. The bilingual studies have demonstrated that bilingual students were found to proceed much faster in most academic areas if taught in their dominant language. To capitalize on the bilingual abilities of the student for both language and cognitive development is a fundamental requirement in bilingual education.[3]

2. Language and conceptual development become increasingly interdependent for the school age child. A number of research findings reported that the English as a second language (ESL) or Spanish as a second language (SSL) programs established to improve certain language aspects have met with little success. The simple fact is that a language cannot be learned outside its

cultural content. The proficiency of a language is a function of the real, combined experience of its meaning, function and structure. "The position that thought and language, though distinguishable at times, are inseparable elements of a compound has been shared by many prominent scholars. To base language learning on the analytical feature of language structure can hardly accomodate the highly synthetical and creative nature of thought process. The mechanical drill on certain language aspects not only neglects the essential aspect of language learning but also violates the operational law of conceptual function. It cripples the cognitive flexibility and ideational fluency. If this very concept is disregarded, bilingual education will continue to fail".[4]

3. Development of language competence (including student's dominant and non-dominant language) is achieved through engaging the student in a content activity conducted in the target language. The use of a language, as a medium of instruction and for other activities, is a much more powerful and effective means of learning and teaching that language than studying and teaching it as a subject.[5]

4. Variants of a language should be respected, studied, written and used as a worthy medium of instruction. This does not preclude moving steadily toward adding another variant to the student's repertory --the universal variant of that language.[6]

These concepts find a clear and practical expression in the bilingual education model proposed by Dr. Tomás Arciniega, the System Change View, which is characterized by:

Use of home language encouraged overtly, positively and energetically.

Use of minority language as bona fide medium of instruction at all levels, all subjects, and all school related activities.

Use and knowledge of minority languages is encouraged and stressed in the curriculum for all students; majority culture as well as minority students.

Knowledge and use of minority language considered as 'American as apple pie'.[7]

These concepts clearly challenge the compensatory education programs designed to overcome cultural deprivation: programs which are based on the assumption that a cultural or linguistic minority background is a handicap.[8] The majority of federal public-school educational programs are based on compensatory models. This includes most English as a Second Language (ESL) and bilingual-education programs. The idea in these programs is to use the student's home language merely as a bridge to acquiring the 'right' language more efficiently.[9]

Culture

The concept of culture is a complex and sometimes elusive one, but, for purposes of this manual, it can usefully be defined in six categories:

1. Formal culture. Formal culture is visible and can be consciously observed and experienced by both culture group and non-culture group members. It is composed of such elements as dress, diet, folklore, heroes, artistic, literary and musical expression. Formal culture is that by which cultural groups are most easily defined as unique, or distinct from each other. Since formal culture is the most accessible, there exists a tendency in bilingual-multicultural programs to concentrate on this aspect. The danger of this

tendency is that when only the formal culture of a group is considered, a homogeniety that does not exist may be inferred. There are probably more differences within a cultural group than between different cultures.[10]

2. Deep culture. A culture is acquired by direct, frequent and varied participation and experience in all aspects of the life of a group of people. Deep culture is composed of such elements as thoughts and actions, personal values, religious convictions, attitudes toward pride and self-respect, minor vanities and subtle inter-personal relationships learned at a level that is outside the learner's awareness. Deep culture affects our attitudes, choices and responses at an unconscious level. It follows that culture in this deep sense generally cannot be taught in classes on culture.[11] However, by providing students an opportunity to experience authentically as many aspects as possible of the life of a cultural group, their opportunity to understand the essence of the group's culture is enhanced.

3. Situational culture. Situational culture is experienced and created as the result of life struggles, successes and failures of cultural group members as they seek human fulfillment in dynamic interactions

with members of other culture groups with whom they share a physical and societal environment. Situational culture is created in response to economic, social, and political conditions faced by a group. It is dynamic and adaptive, and "can be explained primarily by analyzing the factors inherent in the greater societal system".[12]

4. Language and communication in culture. Language and communication are the legacies of ancestral groups, created both for informational and recreational purposes. Formal language and dialect idiosyncracies which may differ enough from those of other groups to cause miscommunications, embarrasment or disapproval are both a reflection of, and a vehicle for, culture. Equally important as formal language is the system of nonverbal communication which in the day-to-day, interpersonal exchanges between persons is often more significant a medium for communicating true feelings, attitudes and values than the formal language or dialect. This category of culture includes the student's preferred manner of speaking, gestures, pastimes and sensitivity to variations of meaning.

5. Humanistic values in culture. Humanistic values are reflected in a culture's philosophical, religious

and metaphysical view of human beings' relationships with one another and with the world. Though differences exist between the ways in which different cultures symbolize and express values, an affirmation of the value of life and of some ethical system of relationships among persons, and between persons and the natural world is a part of every human culture. Values that are shared with other people such as humor, kindness, justice, competition, cooperation, unselfishness, and leadership may take diverse forms and expressions among different groups.

6. History and heritage in culture. Recorded history and heritage, reflect the ideas, actions, aspirations and accomplishments of the past, valued within a culture. They give a sense of continuity and value to cultural group members' participation in the day-by-day process of making history. From a feeling of affective participation in the making of a group's history, the individual member's sense of identity and value is reinforced.

Culture consists of what people have in common. If this is recognized, then culturally relevant material goes beyond the factors defined above (values, attitudes, activities, life styles, etc.) that give a group their uniqueness. It also includes cultural elements shared by diverse groups.

Both in terms of differences and similarities, students should be taught that the group they belong to is as worthy as all other groups. In dealing with attributes of culture, however, the consciousness of the basic differences among individuals within any cultural group must not be forgotten.[13]

Motivation

According to an exhaustive study made by the National Puerto Rican Development and Training Institute, Inc., student motivation is the most important variable in language learning. A student will be motivated to learn a language if:

1. The important people in the student's life speaks it.
2. The important people in the student's life have a positive attitude toward it.
3. Activities interesting to the student are conducted in that language.
4. The student experiences success in communicating in that language.[14]

It is presumed that teachers will know the language being taught and will both demonstrate and encourage a positive attitude toward it. Classroom instructional materials and curriculum materials must reinforce student success in communication and provide activities that are interesting to the student. Given the importance of motivation to the success of language learning, these factors cannot be overstressed.

There is another level of motivational concern relevant to bilingual-multicultural education. Cultural and linguistic minority students have traditionally scored low in scholastic achievement. In a study of such students conducted by the Fund for the Advancement of Education's Elementary School Teaching Project, three basic motivational factors were identified:

1. Identity (experienced by minority students as self rejection)
2. Power: (experienced by minority students as a feeling of powerlessness)
3. Connectedness: (experienced by minority students as alienation)[15]

Classroom and curriculum materials that encourage students to take an active and positive role in solving problems and in interacting affirmatively with the classroom environment will increase their sense of personal power and of connectedness, thus enhancing their sense of positive identity.

Critical Thinking

Developing capabilities of critical thought is not only a stated goal of most social science frameworks; it is an important tool for cultural and linguistic minority students who must face biased attitudes and assumptions -- from persons, institutions, books, and the media-- that can adversely affect their perception of self and of their cultural group. Given the lack of adequate materials for bilingual-multicultural

education, it is virtually impossible that classroom and curriculum materials not suffer from the biases so prevalent in United States society. The special relevance of critical thinking abilities to bilingual-multicultural programs, therefore, seems obvious. Some specific critical thinking capabilities (based on definitions in Critical Thinking in Social Sciences)[16] are presented below:

1. To recognize stereotypes or cliches. Some obvious cliches and stereotypes found in social science materials are the savage Indian, the unambitious Mexican willing to live with failure. To accept these at face value is to risk being victimized by propaganda techniques.

2. To recognize bias and emotional factors in a presentation. A presentation's validity must depend on its factual basis and the soundness of its reasoning. When fact and reason are substituted by highly loaded words or appeals to prejudice, it may well be that there is little substance to support the presentation.

3. To distinguish between verifiable and unverifiable data. Some material is factual or verifiable, and some is not. Sweeping generalizations, value judgments and opinions are not usually verifiable. Factual material, on the other hand, is subject to proof even though the data necessary to verify it may not be

at hand. Arguments supported only by unverifiable material are not very trustworthy.

4. To distinguish between essential and incidental. It is important to recognize what facts are essential to a proposition, and what facts are merely incidental.

5. To recognize the adequacy of data. A judgment made on the basis of fragmentary evidence is likely to be of little value. In dealing with social issues it is particularly important that judgments be based on sufficient information. When significant facts are omitted from a presentation, it often is in an attempt to force a conclusion that a consideration of the full facts would not support.

The assumptions about Language, Culture, Motivation and Critical Thinking discussed above underlie the terms of materials evaluation discussed in the following sections.

Areas of Evaluation

In keeping with the values implied by the theoretical considerations discussed above, classroom instructional materials and curriculum materials must be evaluated within the topical areas set forth below. The evaluator should experience little difficulty in determining which areas of evaluation are most relevant regarding a particular educational item on the basis of its own stated purposes, of the goals of the teacher or curriculum planner, and of its content.

The melting pot myth as reflected in the offerings of publishers and materials producers has had a powerful tendency to obliterate representation of groups other than those falling within the "norm". Consequently, the greatest failing of materials in terms of area of evaluation will be in failures of omission. Overt racist or ethnic slander is now screened by domestic publishers, so bias -- at least in the more modern materials -- will be expressed more subtly and indirectly than in the past.

Because United States publishers have shown relatively little interest in producing relevant and completely articulated K-12 sets of bilingual-multicultural curricula materials, but have produced mostly math and science books and series,

educators have been forced to turn to foreign publishers. This is especially true for Spanish-language materials, which are available from Latin American and Spanish educational publishers. Such materials require careful content evaluation since foreign publishers often present biased and stereotyped views of other cultures. In addition, foreign produced materials reflect the cultural realities and values of foreign nations. These are different in significant ways from the American cultural groups with whom they share a language. The cultural relevance of foreign published materials to cultural and linguistic minority group within the United States cannot be taken for granted.

The areas of assessment are:

1. Relevancy
2. Authenticity
3. Language
4. Cultural Bias and Content
5. Political Bias and Content
6. Racial Bias and Content
7. Historical Bias and Content
8. Religious Bias and Content
9. Sexual Bias and Content
10. Social Bias and Content

Directions for the Use of Material Evaluation Scales

Several sets of questions are designed to evaluate the content of bilingual instructional material along ten dimensions reflecting appropriateness. Each set of questions is related to a certain area of assessment which is defined and explained prior to the beginning of a scale. This has been done in order to make the rater aware of the specific qualities which the questions are designed to rate. Each dimension of the material appropriateness is rated on a five-point Likert-type scale whose numerical points range from 1 to 5, one indicating low value of the dimension to be rated and 5 indicating high value.

A possible way of summarizing the ratings for the questions comprising a given scale (e.g. Relevancy) would be to compute the mean rating over the questions which comprise that scale. The effect of such computation is to lump all of the questions comprising a scale together as though all of the questions in a scale are of equal importance. This equality of importance is almost certainly not a valid assumption.

Means or other reductions of data may be useful for brevity in reports or descriptions. However, it is anticipated that the greatest value in using the scales will come from the process of analyzing curriculum materials in a step-by-step, systematic fashion. Although the scales provide the possibility of comparing materials numerically, the final decision to use a given set of materials implies the acceptance of at least

some undesirable characteristics. The greatest value of the scales is not in numerical comparisons, but in supplying users of materials with an articulated, conscious awareness of the undesirable characteristics they are dealing with.

It should be noted that the Relevancy, Authenticity, and Language scales are intended to determine the appropriateness of the material related to the affective needs of the students. The ratings on these scales should, therefore, indicate the extent to which a certain content is useful in facilitating affective growth in learners. Scales 4.0, 5.0, 6.0, 7.0, 8.0 9.0, 10.0 have been designed to determine the various biases the material may reflect. Therefore, such ratings may be used to select a kind of material which may not contribute to the reinforcement of negative and undesirable characteristics through the use of certain educational items in the classroom.

Finally, it should be remembered that a valid use of any instrument requires a great deal of familiarity and training. It is, therefore, strongly recommended that individuals intending to use these scales should familiarize themselves with the procedure and the content in order to obtain valid information through its use.

1. Relevancy

Materials meant to reinforce the positive self-image of cultural and linguistic minority students through identification with and feeling for their own culture must reflect accurately the students' language and experiences. In their own life students experience the variety within their culture (urban and rural; poverty level and middle class, etc.) and they experience their own cultural group's interaction with other groups. Classroom materials should reflect these realities. If students are to identify with cultural images developed in classroom materials, those materials must first address themselves to the affective needs and concerns of the students. The cultures of students should be presented accurately, fully, and in a way that reflects all levels of culture, in order to be relevant not only to the students' past and present experiences but also to the students' future.

Directions: Rate each curriculum item (book, lesson, A-V unit, etc.) on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

1. CHECKLIST FOR RELEVANCY EVALUATION

	NA	VL	S	PM	VM
	1	2	3	4	5
A. Does the material accurately reflect the students' language, including the dialect variations that distinguish it from "standard" language?					
B. Does the material reflect the students' own experiences?					
C. Does the material reflect the different levels (formal, deep, situational, etc.) of the students' culture?					
D. Does the material affirm the worth of group members as individuals?					
E. Does the material reflect the students' culture as vital and dynamic: one in which an individual can grow, be nourished and enriched as a unique human being?					
SUMMARY OF RESPONSES					

2. Authenticity

In the assessment of materials whose purpose is to reflect and represent culture it is crucial to determine the materials' cultural authenticity. If the material is culturally authentic, the fact will be recognized by the student whose culture is present in the materials. Authenticity is more than -- and perhaps even other than -- factual accuracy; it is a point of view, a coding of communication and of values shared and understood by members of a cultural group. A culturally authentic story speaks with the voice of the culture, and like human voices intimately known, it is one that is very difficult to disguise or imitate successfully. It follows that an authentic cultural representation is very difficult to create without a most intimate knowledge of the culture being presented. Therefore, as a rule, materials selected to reinforce a student's cultural identity should be written by someone from the student's own culture group.

Directions: Rate each curriculum item (book, lesson, A-V unit, etc.) on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

2. CHECKLIST FOR AUTHENTICITY EVALUATION

	NA	VL	S	PM	VM
	1	2	3	4	5
A. Is the material considered authentic by students or other members of the cultural group depicted?					
B. Is the material written/created by a member of the group being portrayed?					
C. Is comparison of cultures seen in a positive light? (i.e. does not in any way imply the inferiority of one culture to another)					
D. Does the material reflect authentic cultural values? (Not Anglo values and standards as the only acceptable norm for United States society.)					
SUMMARY OF RESPONSES					

3. Language

There is an appalling scarcity of instructional materials in languages other than English which are published in this country. There is almost a total lack of materials which incorporate local language varieties (vernacular or dialect) written in languages other than English. These materials are needed in order to introduce children to reading and writing without breaking the cognitive and value systems already established or the value systems which are a "by-product" of the particular linguistic system which serves the students' speech community. These materials will help to affirm the worth of the students' home and cultural experience. But until such materials are developed, materials evaluators will have to rely largely on foreign-produced materials. For Spanish language materials, at least, publishers in Spain or in Latin American countries are a relatively convenient source. The language in foreign-produced Spanish language materials, however, must be carefully evaluated for its familiarity to the student.

"Standard" Spanish used in Spain varies from the "standard" Spanish of Mexico or of other Latin American countries. Evaluators must assess materials from this perspective, and ensure that glossaries are adequate to explain uncommon words.

Some Spanish language materials may include linguistic content which is ascribed to particular cultural groups. Such

material must be assessed carefully for accuracy and for authenticity, before being used.

Careful assessment must also be made to ensure that the linguistic content is not presented in a demeaning or derogatory way (e.g. by being presented as the language of the ignorant, the unsuccessful, or the anti-social).

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

3. CHECKLIST FOR LANGUAGE EVALUATION

	NA	VL	S	PM	VM
	1	2	3	4	5
A. Is the language used familiar to the student? Are there glossaries of unfamiliar words?					
B. Can the material's language be used as a cross-cultural experience to facilitate cooperation and communication between groups in the United States?					
C. Is the material's use of dialects accurate? Are dialects used without confusing them with one another?					
D. Is the usage of dialects viewed as an acceptable way of communication? (Not used in a derogatory or demeaning way.)					
E. Is dialectal speech used positively in a comparative or illustrative way to show cultural diversity?					
SUMMARY OF RESPONSES					

4. Cultural Bias and Content Relevance

Cultural bias has been defined as:

> Other than the obvious tendency to debase one culture as opposed to another, cultural bias is any method used by a writer or artist, whether by illustrations or written passages, through which continual elaboration is made of the typical patterns of human behavior within a group.[17]

The "continual elaboration" of the "typical patterns of human behavior within a group" creates stereotyped images of the group and its members. The continual elaboration or simplistic symbolization of other cultural characteristics also creates stereotyped images.

Content of materials meant to be culturally relevant should seek to reflect the gamut of cultural aspects of the culture in question. Since it can do so only to a limited extent it should at least approach culture as something to be "opened up" for the student and not as something to be "wrapped up". It must reflect cultural ideals, values, and goals as well as material and institutional constructs. All cultures have ideals, values, and aspirations shared in varying degree by their members, and these must be taught, defined, challenged, and evolved.

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

4. CHECKLIST FOR CULTURAL EVALUATION

4.1 Bias

	NA	VL	S	PM	VM
	1	2	3	4	5
A. Does the material reveal an obvious tendency to debase one culture as opposed to another?					
B. Are demeaning adjectives used in describing one culture as opposed to another? (Primitive, backward, ancient, etc.)					
C. Are cultural group members shown only in limited types of behavior? (Farmworkers, poor and happy; slum dwellers, poor and angry, etc.)					
D. Is the group's material culture represented only in terms of a few "typical" examples that emphasize the group's differentness (exotic musical instruments, ritual/religious figures, etc.)					
E. Is the group presented as a homogeneous one whose members (save for sex and age differences) appear interchangeable?					
F. Are group members shown as possessing only certain "cultural" traits of character or belief? (Native Americans as "stoical"; Chicanos as "Catholic", etc.)					

4.1 Bias

	NA	VL	S	PM	VM
	1	2	3	4	5
G. Are cultural views, attitudes, and values shown as "just naturally" shared and accepted by all group members rather than as things taught, challenged, justified, tested, and sometimes discarded?					
H. Are the cultural group's relations with other groups shown as dictated by some inherent cultural attitude (such as "hostile", "warlike", etc.) rather than explained as responses to need, threat, competition, etc.?					
SUMMARY OF RESPONSES					

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

4. CHECKLIST FOR CULTURAL EVALUATION (continued)

4.2 Content Relevance

	NA	VL	S	PM	VM
	1	2	3	4	5
A. Does the material reflect the variety of attitudes, styles, and roles within the culture?					
B. Does the material recognize both differences and similarities between cultures?					
C. Does it reflect the cultural ideals, values and goals as well as the material and institutional constructs?					
D. Is the group's intellectual and artistic expression represented by its members achievements in forms shared by other groups as well as those unique to itself?					
E. Are the group's cultural traits (whether material, artistic or attitudinal) explained as having evolved through interaction with the environment or with other cultural groups?					

4.2 Content Relevance (continued)

	NA	VL	S	PM	VM
	1	2	3	4	5
F. Does the material emphasize the worth of cultural difference as well as similarity?					
G. Is the material accurate in its descriptions and explanations of cultural traits, values, behavior? (Mexicans do not celebrate their Independence Day on the Cinco de Mayo)					
H. Is the fact of a particular culturally and linguistically distinct group's existence within United States society adequately presented? (Native Americans in New York City and Puerto Ricans in New Mexico, for example, are rarely noticed.)					
SUMMARY OF PROGRESS					

5. Political Bias and Content Relevance

Political bias has been defined as:

> Other than the obvious tendency to debase one political belief as opposed to another, political bias is any method used by a writer or artist, whether by illustrations or written passages, through which any authoritarian figure is presented as the sole decision maker, or through which the body politic of a nation is presented as the overt authority in all matters, including social, moral, educational, and even religious matters.[18]

The preservation of individual rights against social, governmental or religious authority is one of our national ideals. Materials that depict persons as completely subject to authority demean the concept of personal freedom and encourage an attitude of passivity that is dangerous to cultural and linguistic minority students whose self identity is under attack by the dominant society. Foreign textbooks are often guilty of presenting such authoritarian models. For example:

> There are foreign texts with stories dealing with a king as the sole figure of authority, with the power to determine the fate of people. Military figures are also idolized.
>
> One text contains a five-page story which depicts the king as the absolute ruler and decision maker. "La Guardia" executes his commands.[19]

Political content of classroom materials should be accurate as to matters of history or fact. It should reinforce the goals of political freedom, political responsibility and equal political participation for all members of United States society as expressed in the laws of the land.

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

5. CHECKLIST FOR POLITICAL BIAS AND CONTENT EVALUATION

5.1 Bias

	NA	VL	S	PM	VM
	1	2	3	4	5
A. Does the material reflect an obvious tendency to debase one political belief as opposed to another?					
B. Does the material present any authoritarian figure as the sole decision maker?					
C. Is the body politic presented as the overall authority in all matters?					
D. Is the lack of political power on the part of some cultural groups in the United States represented as due to the groups' apathy, ignorance or laziness?					
E. Are political systems different than that of the United States presented in a simplistic way that ignores the historical, cultural and economic conditions in which those systems developed?					

5.1 Bias (continued)

	NA	VL	S	PM	VM
	1	2	3	4	5
F. Are conflicts between the United States and other nations presented in a simplistic "good guys vs. bad guys" manner?					
G. Is political protest in the United States presented as the work of only "undesirable" people (subversive, misled, fanatic)?					
SUMMARY OF RESPONSES					

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

CHECKLIST FOR POLITICAL BIAS AND CONTENT EVALUATION (continued)

5.2 Content Relevance

	NA	VL	S	PM	VM
	1	2	3	4	5
H. Does the material reinforce belief in the right of individuals to be respected in their individuality?					
I. Does the material reinforce the goals of political freedom, political responsibility and equal political participation for all members of United States society?					
J. Does the material present a truthful picture of the reasons for some cultural groups' diminished participation in United States political processes?					
K. Does the material present an objective account of those political systems that differ from our own?					
L. Does the material affirm the right of all nations to self-determination in their internal political affairs?					

5.2 Content Relevance (continued)

	NA	VL	S	PM	VM
	1	2	3	4	5
M. Does the material present an accurate and objective account of the conflicts between the United States and other nations?					
N. Does the material present an accurate and objective account of the aims, needs and conditions of political protest within the United States?					
O. Does the material reflect a realistic view of United States government as a system of checks and balances that is often more responsive to power, economic pressures and politics than to the needs of individuals?					
SUMMARY OF RESPONSES					

6. Racial Bias and Content Relevance

Racial bias has been defined as:

> Other than the obvious debasing of one race as opposed to another, racial bias is any method used by a writer or artist, whether by illustration or written passages, through which equal treatment is not given to different racial groups or through which identification of non-white groups is done by such means as putting color over white facial features, or by stereotyping through caricature; or through which there is favoring of only one race, by means such as the constant featuring of blond, blue-eyed, fair skinned people in illustrations.[20]

Consistent representation of persons of one racial group in a subservient relationship to persons of another racial group reflects racial bias. For example, non-whites as the employees of whites; non-white students as clients of white teachers; non-white patients of white doctors; non-white friends following the lead of white friends in play situations; non-white teachers with white principals; non-white persons whose problems are solved by whites; non-white youth watched over by white policemen, etc.

Content should reflect the racial diversity of United States society and should be such as to depict persons of every racial group as human beings. Where membership in a racial group has been taken as license for members of another racial group to penalize or oppress people, the facts should accurately reflect the causes, motives and rationalization of such oppression as the fault of the oppressor and not as the fault of the oppressed.

Racial content should be such as to reflect the actual presence, contribution and quality of experience of different racial groups within the United States and the world community.

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

6. CHECKLIST FOR RACIAL BIAS AND CONTENT EVALUATION

6.1 Bias

	NA	VL	S	PM	VM
	1	2	3	4	5
A. Does the material obviously debase one race as opposed to another?					
B. Is one racial group consistently shown in a subservient relationship to another?					
C. Are persons of one race shown only as members of one social, religious or political group, or as members of only one economic class?					
D. Are members of one race depicted as experiencing a narrower range of feelings and emotions than members of another race?					
E. Are all members of a racial group presented as sharing in "typical" attitudes or feelings?					
F. Are color labels used to indicate value ("black" for evil; "white" for pure, etc.)?					

6.1 Bias (continued)

	NA	VL	S	PM	VM
	1	2	3	4	5
G. Are members of a racial group stereotyped as to manner of speech, style of dress, preferred diversions, etc.?					
H. Are inter-racial contacts pictured consistently as dangerous or hostile?					
I. Are persons of one race presented as having inherent abilities which are denied to persons of other racial groups (non-whites better suited to brutal labor than whites; non-whites more "in tune with nature", etc.)?					
SUMMARY OF RESPONSES					

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

CHECKLIST FOR RACIAL BIAS AND CONTENT EVALUATION (continued)

6.2 Content Relevance

	NA	VL	S	PM	VM
	1	2	3	4	5
J. Does the material reflect the racial diversity of United States society?					
H. Is an adequate and objective account of racial discrimination presented?					
L. Is an adequate account of cultural, historical and social contributions of all racial groups in United States society presented?					
M. Does the material reinforce the value of inter-ethnic contact?					
N. Are members of all racial groups presented as equally complex and worthwhile human beings?					
O. Is the diversity of individual experience within a racial group adequately represented?					
SUMMARY OF RESPONSES					

7. Historical Bias and Content Relevance

Historical bias can be defined as the writing or teaching of history in such a manner that the presence, contribution, experience, and point of view of certain groups, classes, and cultures of people are systematically ignored, belittled, or distorted. Historical bias is also the suppression of known facts in order to make the actions of some person or group appear in a better or worse light than would be the case if the facts were not suppressed.

Historical content of classroom materials should reflect the presence, experiences, conflicts and contributions of all cultural groups which make up United States society. It should include an accurate and objective view of our history as the collective result of all our people's struggles and interactions with the natural environment and with each other. It should reflect objectively the internal conflicts with the very values considered by many to be basic to the American political system, and should include the shaping effects of economic needs.

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

7. CHECKLIST FOR HISTORICAL BIAS AND CONTENT EVALUATION

7.1 Bias

	NA	VL	S	PM	VM
	1	2	3	4	5
A. Does the material suppress or distort the presence, contribution and point of view of culturally distinct groups to United States history?					
B. Are known historical factors suppressed in order to make the actions of some group or person seem better -- or worse -- than would be the case if the factors were not suppressed?					
C. Is United States history presented as a conquering and civilizing movement from East to West?					
D. Are different peoples and cultural groups presented as obstacles in the path of Anglo civilization, rather than as people struggling to satisfy their own real needs and defend their own values?					
E. Is the North American continent depicted as essentially unsettled until the advent of the Anglo?					

7.1 Bias (continued)

	NA	VL	S	PM	VM
	1	2	3	4	5
F. Does the material view history as the achievement of a few "great" men and women rather than the collective achievement of many and diverse people?					
G. Does the material ignore the cost to certain groups of United States historical development (slavery of Black people; loss of land to Native Americans; political and economic subjugation of Hispanos in the Southwest; unfair taxation, exploitation and discrimination against Asian labor, etc.)?					
H. Does the material represent the rights, goals and needs of one group of people as less worthy than those of another group in United States history?					
SUMMARY OF RESPONSES					

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

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CHECKLIST FOR HISTORICAL BIAS AND CONTENT EVALUATION (continued)

7.2 Content Relevance

	NA	VL	S	PM	VL
	1	2	3	4	5
I. Does the material accurately reflect the presence, experience and contributions of all cultural groups in United States history?					
J. Does the material objectively describe historical forces and conditions operating to the detriment of certain cultural groups within United States society?					
K. Is the development of the United States from north to south, west to east and south to north presented, as well as the Anglo movement from east to west?					
L. Is history represented objectively as a struggle for power or survival between groups, each pursuing their own needs?					
M. Does the material present in an unbiased manner the resistance of certain groups to the dominance of United States society by members of the Anglo culture groups?					

7.2 Content Relevance (continued)

	NA	VL	S	PM	VM
	1	2	3	4	5
N. Does the material show the multiple causation of historical events?					
O. Does the material analyze intergroup tensions and conflicts as they exist today and as they have historically evolved?					
P. Does the material describe objectively contemporary forces, attitudes and conditions operating against the interests of different cultural groups?					
Q. Does the material reflect the nature of contemporary forces operating positively in regard to the interests of different cultural groups?					
SUMMARY OF RESPONSES					

Religious Bias and Content Relevance

Religious bias has been defined as:

> Other than the obvious tendency to debase one religious sect as opposed to another; religious bias is any method used by a writer or artist, whether by illustrations or written passages, through which there is proselytizing or continual elaboration of the beliefs of a given sect.[21]

Foreign publishers of Spanish-language materials frequently reveal religious bias. Several texts studied have illustrations and written passages through which the student learns the function of the Catholic priest. Exercises require that the students learn high mass procedures and the significance of religious vestments used by the priests.[22]

Religious content and beliefs -- to the extent that religious beliefs and institutions must be presented for their relevance to a particular culture -- should reflect the same respect that they are accorded by the people who hold them. If religions are studied in order to broaden students' understanding of the variety of human cultures, materials should emphasize the similarities among religions, as well as the differences between them.

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

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8. CHECKLIST FOR RELIGIOUS BIAS AND CONTENT EVALUATION

8.1 Bias

	NA	VL	S	PM	VM
	1	2	3	4	5
A. Does the material reflect an obvious tendency to debase one religion as opposed to another?					
B. Does the material proselytize for a religion or sect?					
C. Does the material contain slighting references to "primitive" religious beliefs or "superstitions"?					
D. Are religious symbols, icons or rituals discussed in a derogatory or demeaning manner (such as the comparison of Native American religious masks to Halloween masks)?					
SUMMARY OF RESPONSES					

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

8.2 Content Relevance

	NA	VL	S	PM	VM
	1	2	3	4	5
E. Does the material reflect and encourage equal respect for all religious views?					
F. Does the material explore the common elements found in various religions?					
SUMMARY OF RESPONSES					

9. Sexual Bias and Content Relevance

Sexual bias has been defined as:

> Other than the obvious tendency to debase one sex as opposed to the other, sex bias can be defined as any method used by a writer or artist, whether by illustrations or written passages, through which the role of females in society is depicted as passive, with little other occupational choice than motherhood, and males are presented as masterful, active creatures to whom females have to go for the solution of problems.[23]

Both foreign and domestic publishers are guilty of sex role stereotyping. A review of a number of Spanish language, foreign-published texts showed:[24]

1. In 199 pages of one book, one foreign publisher had 88 illustrations depicting male characters, 5 illustrations depicting female characters, and only 2 illustrations depicting both male and female characters.

2. A high percentage of foreign materials in Spanish show women in stereotyped roles such as:

   -illustrations showing a consistent pattern of the father working and of the mother cooking or taking care of the children; of the father reading the newspaper while the mother puts the children to sleep, knits, or cleans.

   -passages that ask: "What does your father do?" as opposed to "How does your mother occupy her time?"

   -illustrations showing boys helping their father and girls helping their mother.

   -stories that propagate the concept that women are witches and stepmothers are mean: Hansel and Gretel, Snow White, Cinderella.

-illustrations propagating the concepts that boys are mechanically inclined, masterful, superior to girls (whose only purpose in life is to prepare for motherhood) and that girls are passive, naive, pretty, and humble.

3. One foreign publisher has four women authors as compared to 78 male authors in its literature section. None of the four women is Spanish American or Spanish.

4. One foreign textbook contains the following passage: "The girls ate like women, the boys carried on a conversation like some men do".

Examples of sex bias such as those listed above can be paralleled in materials published domestically.

Content should present both boys and girls and men and women as human beings of equal worth and with an equal right to all benefits and choices provided by society. It should challenge traditional sexual stereotyping.

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

9. CHECKLIST FOR SEXUAL BIAS AND CONTENT EVALUATION

9.1 Bias

	NA	VL	S	PM	VM
	1	2	3	4	5
A. Does the material reflect an obvious tendency to debase one sex as opposed to the other?					
B. In the material, are females only background figures in a male-centered story?					
C. If females are central figures are they shown in roles other than the stereotype of teacher, mother, nurse, and/or secretary?					
D. Are the actions of women less sophisticated, less interesting than those of men? Do they show initiative and imagination or are they docile and passive and in need of help in order to solve problems posed? When women solve problems, do they do so on the basis of a sixth sense or "women's intuition"?					
E. Are the values of beauty, sweetness, domesticity, motherhood and marriage the predominant virtues depicted for females in the stories?					

9.1 Bias (continued)

F. Are male figures shown as experiencing themselves as worthwhile only because they shoulder a female's burden or solve her problem?

SUMMARY OF RESPONSES

NA	VL	S	PM	VM
1	2	3	4	5

CO

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

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CHECKLIST FOR SEXUAL BIAS AND CONTENT EVALUATION (continued)

9.2 Content Relevance

	NA	VL	S	PM	VM
	1	2	3	4	5
G. Does the material reflect the conditions and contributions of women in United States society?					
H. Does the material encourage both boys and girls, and men and women to see themselves as human beings with an equal right to all benefits and choices provided by society?					
I. Does the material present an objective account of women's struggle -- both historically and contemporarily -- to achieve equality with men?					
J. Does the material encourage girls to see themselves as capable of filling any role in society?					
K. Does the material present an accurate picture of women in other cultures, including their contributions to the culture and their struggles for equality within it?					
SUMMARY OF RESPONSES					

10. Social Bias and Content Relevance

Social bias has been defined as:

> Other than the obvious tendency to debase one social group as opposed to another, social bias is any method used by a writer or artist, whether by illustrations or written passages, through which only the nuclear family with middle-class values is depicted as representative of the total or best in lifestyle, or through which non-whites are always shown in poverty environments.[25]

Social bias is also reflected in the presentation of history without an accurate account of the contributions and struggles of all social classes, and in the presentation of cultures without discussion of the social classification and diversity within the culture.

Social content of classroom materials should include adequate representation of the variety of lifestyles and social groupings within the society, and should demonstrate respect for the existence and contributions of all social classes within any cultural group. It should present objectively the conflicts between social classes and the part those struggles have played in shaping United States society.

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

10. CHECKLIST FOR SOCIAL BIAS AND CONTENT EVALUATION

10.1 Bias

	NA	VL	S	PM	VM
	1	2	3	4	5
A. Does the material reflect an obvious tendency to debase one social group as opposed to another?					
B. Does the material show only the nuclear family with middle class values as a worthwhile model for family structure?					
C. Do all of the material's illustrations depict food and dress that are common only to middle class families?					
D. Are persons of certain cultural groups consistently represented as poor without any explanation for the fact?					
E. Are the presence and contributions of certain social classes excluded from historical material? Are certain classes glamorized or romanticized?					
F. Is social conflict presented without consideration of class struggle (farm labor vs. agribusiness, etc.)?					
SUMMARY OF RESPONSES					

Directions: Rate each curriculum item on the specific points listed below as follows: 5-Very Much, 4-Pretty Much, 3-Slightly, 2-Very Little, 1-Not at All.

- -

CHECKLIST FOR SOCIAL BIAS AND CONTENT EVALUATION (continued)

10.2 Content Relevance

	NA	VL	S	PM	VM
	1	2	3	4	5
G. Does the material adequately reflect the variety of life-styles and social groupings within United States society?					
H. Does the material demonstrate respect for all social classes within a social group?					
I. Does the material present the historical contributions of all social classes?					
J. Does the material treat objectively the historical and contemporary forces operating against the interests of certain social classes?					
K. Does the material treat objectively the historical and contemporary struggles to establish social justice and equality?					
SUMMARY OF RESPONSES					

How to Use Biased Materials

As has been often stated in this manual, there is a lack of adequate materials for bilingual-multicultural education. Inevitably, therefore, biased materials, and materials lacking the culturally relevant content will continue to be found in the classrooms. What follows is a list of suggested ways in which teacher and students can work together to make positive use of less than adequate materials.[26] In following the activities suggested below, the teacher will have an opportunity to encourage the development of students' critical thinking abilities about matters that concern them directly. Student involvement in the suggested activities will also reinforce their sense of positive, critical, and active self identity, as well as cultural identity. So while materials may be inferior, a positive and constructive use of them can provide students with a superior learning situation.

- "Level" with the students in your classroom. Point out racist or sexist bias of books or materials. Help them learn to identify sources of bias and important omissions in the materials.

- Develop classroom activities around identifying bias found in television, textbooks, movies, library books, magazines, etc.

-Incorporate the development of critical reading skills as an instructional objective for all your teaching, not just when special efforts are being made to identify bias in materials.

-Identify or develop supplementary materials which can help "correct" some of the bias of available materials.

-Design student research projects. These might include a study of their own textbook materials or their identification of supplementary materials.

-Assign student papers, themes, term papers, or other activities on topics or persons not usually covered in textbooks or materials.

-When students have completed activities identifying bias, have them write letters and send reports to administrators, publishers, community groups, and organizations working to reduce bias in textbooks.

-Invite local resource persons into your classroom to provide additional information and to work with students on special projects and activities.

-Ask students to rewrite materials or to write their own materials on subjects omitted from the textbook or to write the material from other persons' points of view.

-Use bulletin boards, posters, pictures, magazines, and other materials to expose students to information commonly excluded from traditional materials.

-Develop a classroom collection of non-racist, non-sexist reading materials for students. Identify books that students may be encouraged to seek out in their personal reading.

Notes

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2. ibid., p. 20.

3. A Proposed Approach to Implement Bilingual Education Programs: Research And Synthesis of Philosophical, Theoretical and Practical Implications, National Puerto Rican Development and Training Institute, Inc., N.Y., N.Y., 1972, p. 7-8. (Referred to hereafter as A Proposed Approach...)

4. ibid., p. 8-9.

5. ibid., p. 48.

6. ibid., p. 50.

7. Arciniega, Tomás. Problems and Issues In Preparing Teachers of Bicultural Chicano Youngsters. Institute for Cultural Pluralism, San Diego State University, p. 15.

8. ibid., p. 11.

9. Unpublished dissertation by Josué Gonzales, University of Massachusetts, Amherst, 1974, p. 34.

10. op cit., A Proposed Approach. . ., p. 57.

11. ibid., p. 57.

12. op cit., Arciniega, p. 11.

13. op cit., A Proposed Approach. . ., p. 30-31.

14. ibid, p. 19-20.

15. A Ford Foundation research study reported in Weinstein, Gerald and Fontini, Mario D., Toward Humanistic Education: A Curriculum of Affect. Praeger, N.Y., 1970 p. 2-22.

16. Dressel, Paul (director). Critical Thinking in Social Science, The American Counsel on Education, Dubuque, Iowa: W.C. Brown Co., 1954. See also, Deluvina Hernandez, Mexican American Challenge to a Sacred Cow, Chicano Studies Center, Monograph No. 1, University of California, Los Angeles, 1976.

17. Materials Acquisition Project, San Diego City Schools. Manual for the Development of Instructional Materials Relevant to the Needs of United States Spanish-Speaking Students, 1975, p. 73.

18. Ibid.

19. Ibid, p. 77.

20. Ibid. p. 73.

21. Ibid. pp. 73-74.

22. Ibid. p.77.

23. Ibid. p. 74.

24. Ibid. p. 75.

25. Ibid. p. 74.

26. Resource Center on Sex Roles in Education, National Foundation for the Improvement of Education, "What Can You Do About Biased Textbooks,", 1156 Fifteenth Street N.W., Washington, D.C.

A P P E N D I C E S

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A PROPOSED APPROACH TO IMPLEMENT BILINGUAL EDUCATION PROGRAMS RESEARCH AND SYNTHESIS OF PHILOSOPHICAL, THEORETICAL AND PRACTICAL IMPLICATIONS

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A Proposed Approach to Implement Bilingual Education Programs Research and Synthesis of Philosophical, Theoretical and Practical Implications was developed using three basic sources of information:

1. They interviewed thirty-three prominent experts in the areas of language development, anthropology, psycholinguistics, psychology, educational administration, political science, sociology and various other academic disciplines relevant to the implementation of bilingual education programs. (See page 71 for list of interviewees.)

2. They reviewed more than two hundred and fifty pieces of literature. These sources included journal articles, monographs, ERIC microfiche, newspaper articles, and numerous books.

3. They carried out a detailed content analysis of a random stratified sample of twenty-three Title VII Bilingual Educational Programs proposals.

Interviews

At the outset of the project, the team had planned to interview approximately fifteen people, however, by its conclusion, the team had interviewed more than double that number. The interviews employed a questionnaire which focused on

learning theory as well as the practical aspects of the implementation of Bilingual Programs. (See page 79 for Interview Questionnaire.) In addition to notes taken during the interview, almost all of the discussions were taped.

At the conclusion of the two or three hour interview session, the interviewee was asked to recommend other individuals whom they thought should be interviewed or publications to be reviewed. This chain reaction process enabled the team to develop a comprehensive list of other persons who could contribute to the study. The experts selected were from various academic disciplines and included practitioners and administrators in the field of bilingual education. These specialists represented various geographical areas within the United States as well as Puerto Rico and Canada. Besides representing various geographic and academic areas, the experts reflected a wide range of philosophic beliefs and theories.

Literature Review

The entire team initially reviewed extensive bibliographies and then selected by title those articles which appeared to be relevant to the purpose of the study. They felt that these articles could provide the model with wider coverage of space, time, and content than either the interviews or the proposals could offer. Many persons that are not widely known or accessible write in journals. The analysis of literature allowed the research team to cover a wider spectrum of content including

international publications and to go further back in time to collect data.

Content Analysis of Proposals

The research team completed a content analysis of twenty-three Title VII Bilingual Education Programs. These proposals were selected from the following states: New York, New Jersey, Connecticut, California, Texas, New Mexico, Arizona, Florida, Illinois, and Washington. These areas were selected based on the population density of Spanish-speakers within that particular geographical locale.

Additional criteria to assure a random stratified sample was utilized, this included representation of urban and rural areas and large and small cities. The team was able to contact most of the state coordinators in each of the above states and ask them to identify the best bilingual program in their respective states.

Copies of the selected proposals were obtained from the Bilingual Education Applied Research Unit, formerly Modeling Innovative Programs. (Hunter College, City University of New York.)

Using a guideline parallel to the interview questionnaire the team was able to identify the salient components of the Title VII proposals. The team was aided in this task by two experienced Research Assistants from the Bilingual Education Applied Research Unit mentioned above. The research team

felt that these proposals were the closest source of information to reality.

RESEARCH TEAM

The following persons were responsible for the design and/or implementation of this study and/or preparation of this report:

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INTERVIEW QUESTIONNAIRE

Capacity

1. Is linguistic capacity innate, learned, or both?

2. Is there a relationship between linguistic and intellectual capacity? If so, what kind?

3. To what extent is language acquisition and development dependent upon age and/or practice?

4. What is the cause(s) of individual differences in language growth and proficiency?

5. What is the relative importance of the following variables in determining bilingual proficiency: aptitude, motivation, practice?

Practice

6. In which aspects of language development (oral or written) is practice more meaningful?

7. Does practice play an important role? What amount, and what kind is suggested? For example how frequent should repetition be used for increasing vocabulary?

8. Should the role of practice for a given aspect of language development be a function of age?

9. What is the role of positive reinforcement for the efficient use of practice? If this role is meaningful, what kind of reinforcement?

10. Does practice interfere with creative aspects of language?

Motivation

11. What do you see as major components of the motivation to learn more than one language? What is the relative importance of these components?

12. What do you perceive as meaningful characteristics of human motivators in learning environment (e.g. teachers, parents, etc.).

13. What approach do you suggest for those students who do not seem interested in learning another language?

14. What do you think of behavioral objectives as expected goals for students performance in connection with motivation?

15. How do you relate language development to affective development (motivation, self-concept, cultural attitude, etc.)?

Understanding

16. How do you define understanding with respect to language learning?

17. What approach(es) do you suggest to accomplish what you have defined as understanding of language?

18. What relevance do the following variables have to understanding: practice, structure of environment, past learning, theory, insight, motivation, capacity?

Transfer

19. Does the teaching of two languages simultaneously have facilitating, inhibiting, or virtually no effect on language development? Would you suggest why?

20. Is there a critical stage in child development in which the transfer or switching between languages is more effective?

21. What is the effect(s) in switching the use of languages in different situations (school, home, street, etc.); in different role-relations) parents, teachers, peers)?

22. Does the transfer between languages as the medium of instruction affect the learning of academic skills? If so, what academic areas are most affected and why?

23. What is the relationship between the closeness of the language structures and the transfer between languages?

24. Do different degrees of transfer exist in different language skills or aspects? If so, what skills or aspects cause the most problems in transfer?

25. In general, what do you see as the optimum conditions to maximize positive transfer in bilingual learning situations? (English-Spanish).

Forgetting

26. What factors are relatively more responsible for forgetting languages -- time, negative attitude, material, relevance, interference, frequency of use, language community?

27. Do different degrees of forgetting happen between retaining the first language and learning the second language?

28. In general, what do you see as the optimum conditions (instructional time, bilingual facilities, teaching strategies) to minimize forgetting or languages in a bilingual learning situation?

29. What role do you think forgetting plays in the case of a bilingual person who is dominant in one of the languages?

Languages

30. What do you define as a language?

31. In some bilingual programs the dominant language of the child is used as the vehicle of instruction. How does this affect the following:

    a) language arts (nature and the other languages)

    b) concept and skills development in subject matters (math, science, etc.)

    c) learner's attitude

32. Do you think bilingual education is important? Why?

33. If it is important, what should be the major goals?

34. What approach do you suggest for attaining the goals you mentioned?

35. What is the relationship between language development and thought processes?

36. What do you think is the best approach for learning two languages (listening, speaking, reading, writing)?

37. How is language developed (transformational, structural, sociolinguistic)?

Culture

38. How would you define bicultural education?

39. What benefit do you see in this educational approach? For the specific case of Spanish-English bilingual programs?

40. Which goals do you perceive as more meaningful for the aforementioned approach?

41. Can you give us some ideas on how to accomplish those goals?

42. How do the following affect language acquisition and development in a bilingual situation?

    a) culture

    b) nature of subculture in relation to general culture

c) topic of reference (e.g. a daily routine, subject matter)

d) cultural background of models (including teachers)

e) attitude towards the concept of "standard language".

Implementation

43. For the implementation of a Bilingual Education instructional model, what do you see as essential practical principles to be followed in:

a) Development and use of curriculum materials?

b) Grouping of students?

c) Teaching methodology?

d) Determining the instructional time devoted to each language?

e) Assessing language dominance?

f) Developing a program for parental and community involvement?

g) General organization of the program?

h) Teacher training or retraining?

i) Assessing the effectiveness of a program?

RESOURCE LIST

Action for Children's Television
46 Austin Street
Newtonville, Maine 02160
(Information about children and TV)

Akwesasne Notes
Mohawk Nation
Rooseveltown, New York 13683
(Relevant newspaper put out by Eastern American Indians and dealing with current events in the field of education, politics, literature, and culture. Book recommendations and resources also issued.)

American Indian Historical Society
Indian Historian Press, Inc.
1451 Masonic Avenue
San Francisco, California 94117
(Wassaja "The Weewish Tree" -- Elementary student's reader put out by Western American Indians, deals with cultural legends, stories, poetry, and events. Other relevant publications are available.)

AZTLAN
International Journal of Chicano Studies Research
c/o Chicano Studies Center
University of California
Los Angeles, 405 Hilgard
Los Angeles, CA 90024
(In-depth journal covering research in the area of social sciences and the arts, as well as book reviews.)

Bay Area Bilingual Education League
Asian Center
Linda Wing, contact person
Berkeley Unified School District
1414 Walnut Street
Berkeley, California 94709
(Title VII program funded especially to develop relevant materials for bilingual education.)

1 80 Hank

The Bilingual Review/La Revista Bilingue
Department of Romance Languages
City College of New York
New York, New York 10031
Attention: Professor G. Keller
(A bilingual journal dedicated to the study of the linguistics and literature of English-Spanish bilingualism in the United States.)

California Indian Curriculum and Cultural Materials
Northern Indian California Education Project, ESEA Title III
526 "A" Street
Eureka, California 95501
(Elementary and secondary materials available on curriculum and culture -- some are available for sale.)

California State Polytechnic Development Center
University of Pomona
3801 West Temple Avenue
Pomona, California 91768
(Title VII program funded especially to develop relevant materials for Bilingual Education.)

La Causa Publications
P.O. Box 4818
Santa Barbara, California 93103
(Chicano non-profit corporation dedicated to disseminating works portraying the culture, history, social life, and political struggles of Chicanos.)

Center for Applied Linguistics
1611 North Kent Street
Arlington, Virginia 22209
(Reference material: Bilingual Education, Linguistics, Sociolinguistics, and Vietnamese reference and resources.)

Center for Open Learning
P.O. Box 9434
Berkeley, California 94709
(A non-profit organization dedicated to incorporate Paulo Freire's ideas into their curriculum materials and methodologies in an attempt to relate the process of learning to read with the children's total lives and cultures. A lot of reference and instructional materials that take into consideration the above premise have been developed by the center. Ask for their catalog.)

Center for the Study of Innovative Education
2150 Pecho Road
Los Osos, California 93402
(A non-profit organization which published nine bilingual newspapers that deal with the history of the Mexican Americans from 1835 (starting with the secularization of California missions; Spanish-Mexican societies in Northwest Mexico) through 1969 (dealing with La Raza Unida; Farm Labor; and school walkouts).)

Change for Children
2588 Mission Street
San Francisco, California 94110
(An education action project which wants to overcome the limitations sex roles and racial stereotyping impose on children's activities, their aspirations and their sense of themselves. They conduct workshops, act as consultants, maintain a resource lending library, and develop alternative educational materials.)

Chicano Communications Center
P.O. Box 6086
Albuquerque, New Mexico 87107
(The center produces books, newsletters and posters dealing with the history and current events of the Chicano.)

Chicano Library and Education Researchers
1300 South Wabash Avenue
Chicago, Illinois 60605
(Encourages bilingual services, assists Chicanos in obtaining library science degrees; provides assistance in establishing research/information departments and libraries; provides research studies and bilingual materials.)

Child Care Resource Center (CCRC)
123 Mount Auburn Street
Cambridge, Massachusetts 02138
(Publishes a newsletter, which focuses on the struggles, activities, and successes of day-care centers. Also the center maintains a library of publications on child care.)

Children's Music Center
5373 West Pico Boulevard
Los Angeles, California 90019
(Selects and distributes books and records relevant to ethnic minorities in the United States. The center has published three catalogs of interest.)

China Books and Periodicals
125 Fifth Avenue
New York, New York 10003
(A distributor of materials dealing with Asian themes.)

Concilio Mujeres
2588 Mission Street #201
San Francisco, California 94110
(Promotes endeavors beneficial to Chicano women, published: La Mujer -- En Pie de Lucha, La Mujer -- Es la Tierra, La Tierra de Vida, and Las Cucarachas (obra teatral).)

Council on Children, Media, and Merchandising
1346 Conneticut Avenue, N.W.
Washington, D.C. 20036
(Information about children and T.V.)

Council on Interracial Books for Children
1841 Broadway
New York, New York 10023
(A non-profit organization founded in 1965, is dedicated to promoting anti-racist and anti-sexist literature and instructional materials for children in the following ways: 1) by publishing a bulletin; 2) by running a yearly contest for unpublished minority writers of children's literature; 3) by conducting clinics and workshops on racism and sexism; 4) by providing consultants and resource specialists in awareness training; and 5) by supporting community groups who are working towards similar goals.)

Dissemination and Assessment Center
for Bilingual Education
6504 Tracor Lane
Austin, Texas 78721
(Disseminator of Title VII developed instructional and reference materials -- ask for their publications catalog.)

EPIE
Educational Products Information Exchange
463 West Street
New York, New York 10014
(212) 675-1163
(Spanish Bilingual Instructional Materials Project: A "Buyer's Guide", featuring 2-page analyses of over 100 major Spanish bilingual textbook and filmstrip series intended for classroom use. It also includes briefer analyses of some 150 supplementary instructional materials.)

Eastern Tri-Center Plan for Bilingual-
Multicultural Education
The New Hampshire College and University Council
2321 Elm Street
Manchester, New Hampshire 03104
(Title VII program funded especially to develop relevant instructional materials for Bilingual Education.)

Filipino Far West Task Force on Education
P.O. Box 3641
Daly City, California 94015
(Committee of parents, students, and teachers concerned with the distorted and/or omitted portrayal of the Philippines and Filipinos in elementary and secondary social studies textbooks.)

Fort Worth Independent School
District Development Center
3210 West Lancaster
Fort Worth, Texas 78284
(Title VII program funded especially to develop relevant instructional materials for Bilingual Education.)

Hernan LaFontaine, President
National Association for Bilingual Education (NABE)
Office of Bilingual Education
110 Livingston Street
Brooklyn, New York 11201
(A non-profit organization devoted to disseminate information and defend the rights to adequate education for all students regardless of their language dominance. It fosters communication and divulgation of current research, methods and materials in the field of Bilingual Education by sponsoring a yearly national conference and the publication of a quarterly journal.)

Learn Me, Inc.
Teachers, Parents, Students Store
642 Grand Avenue
St. Paul, Minnesota 55105
(612) 222-5583
(Is a retail store that specializes in books, teaching aids, A-V materials, etc., that have been checked by the staff to ensure non-racist and non-sexist materials.)

Minute Tape Company
P.O. Box 3131
Culver City, California 90230
(Cassett tapes available from conferences dealing with Bilingual-Bicultural Education -- ask for their listing.)

Milwaukee Development Center
5225 West Uliet Street
P.O. Drawer 10K
Milwaukee, Wisconsin 53201
(Title VII program funded especially to develop relevant instructional materials for Bilingual Education.)

N.A.B.E. Journal
(Dr. Alma Flor Ada, Editor)
Multicultural Program
University of San Francisco
Campion Hall A3
San Francisco, California 94117

National Foundation for the Improvement of Education
1156 15th Street, N.W., Suite 918
Washington, D.C. 20005

The National Organization of Spanish-Speaking Librarians (REFORMA)
Library Development Program
Organization of American States
Washington, D.C. 2006
Attention: Martha V. Tome
(Welcomes as members "all those interested in improving library services to the Spanish-Speaking, Spanish-surnamed". They publish a newsletter which features employment opportunities in libraries for Spanish-surnamed professionals.)

Native American Materials Development Center
Ramah Navajo School Board, Inc.
P.O. Box 248
Ramah, New Mexico 87321
(Center is developing relevant curriculum and resources for the American Indian Bilingual elementary and secondary education programs.)

Navajo Curriculum Center
Rought Rock Demonstration School
Dine, Corp.
Chenle, Arizona 86503
(Secondary and elementary Navajo curriculum materials available.)

National Education Association (NEA)
Order Department
The Academic Building
Saw Mill Road
West Haven, Connecticut 06516
(Good reference and resource materials to assist teachers in dealing with contemporary issues in the field of education -- a lot of resources for curriculum are available. Ask for their publications catalog.)

National Puerto Rican Development and Training Institute, Inc.
186 East 116th Street
New York, New York 10029
Juan Rodriguez Muñoz, Chief Development and Administrative Officer
(212) 369-6013
(This organization is a private, non-profit service agency located in East Harlem -- El Barrio). Its areas of specialization are in Research and Development, Training, Technical Assistance and Evaluation with particular focus on improving conditions for Puerto Ricans and other hispanic groups. In the service area of educational research and development they have pioneered in formulating and effecting community oriented programs in bilingual education, bilingual courts, Spanish as a second language and cultural awareness training. Other areas of specialization are: Organizational development training of trainers, group and staff development, problem solving techniques and community board training.

North American Congress on Latin America (NACLA)
Box 226
Berkeley, California 94701
(A non-profit organization that publishes a periodical and materials dealing with contemporary issues on Latin American politics, economics, and history. A good resource for history and social studies.)

Northeast Regional Curriculum Development Center
New York City Board of Education
Community School #7
501 Courtland Street
Bronx, New York 10451
(Title VII program funded especially to develop relevant instructional materials for Bilingual Education.)

Proyecto Leer
1736 Columbia Road, N.W., Suite 107
Washington, D.C. 20009
(202) 265-3275
(The center's objectives are: evaluate and review recreational and education materials in Spanish and ethnic literature in English, for children and adults. Train librarians and teachers in the selection and acquisition of materials for the Spanish-speaking. Disseminate information on these processes, and other materials and programs of interest to the Spanish-speaking through the publication of a bulletin.)

Resource Center on Sex Roles in Education
National Foundation for the Improvement of Education
1156 Fifteenth Street N.W.
Washington, D.C.

Spanish Curricula Development Center
School Board of Dade County
1410 NE Second Avenue
Miami, Florida 33132
(Title VII program especially funded to develop relevant instructional materials for Bilingual Education)

Southwest Network
1020 "B" Street, Suite 8
Hayward, California 94541
(A Chicano educational research and publications center, which has produced relevant materials on alternative schools for Chincanitos and the Chicano calendar--ask for their price list)

Superintendent of Documents
U.S. Government Printing Office
Washington, D.C. 20402
(Government publications dealing with relevant issues on minorities--available for sale)

Trucha Publications
P.O. Box 5223
Lubbock, Texas 79417
(A distributor of materials dealing with Chicano issues)

University of Arizona Development Center
Region I Educational Service Center
Box 601
College of Education
Tucson, Arizona 85716
(Title VII program funded especially to develop relevant instructional materials for Bilingual Education)

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1. Lau Center Phase I Manual -- Overview of the Lau Center Technical Assistance Process and the Office for Civil Rights Task Force Remedies. 1976 (67 pages)

2. Lau Center Phase II Manual -- Guidelines for the Formation of the Title VI Lau Steering Committee: Organizational Approach to Develop an Educational Master Plan. 1976 (49 pages)

3. Lau Center Phase III Manual -- An Approach for Implementing a School District Wide Needs Assessment.

4. Lau Center Phase IV Manual -- Recommendations and Framework for Developing a Comprehensive Educational Plan to Comply with Title VI of the Civil Rights Act, 1964. 1976

5. Lau Center Phase V Manual -- K-12 Bilingual-Bicultural Education Program Framework.

6. Lau Center Phase VI Manual -- for Selecting and Evaluating Content of Classroom Instructional Materials for Bilingual-Multicultural Education. 1976 (88 pages)

7. Lau Center Phase VII Manual -- for Community Representatives of the Title VI Lau Steering Committee.

8. Southwest Areal Linguistics, edited by Garland D. Bills. (Includes contributions by Jacob Ornstein, Bernard Spolksky, M. Reyes Mazón, and others.) 1974 (315 pages)

9. Southwest Languages and Linguistics in Educational Perspective, edited by Gina Cantoni Harvey and M.F. Heiser. (Includes contributions by Bernard Spolski, Joshua Fishman and others.) 1975 (434 pages)

10. SWALLOW IV: Linguistics and Education, edited by Curt R. Douglas (includes contributions by Diana Natalicio, Ken Hale, Frederick Williams, and others). 1976 (385 pages)

11. Major Student Ethnic Minority Group Concentrations in the California Public Schools, by Joseph O. Gardia and Ruben W. Espinosa. 1976 (59 pages)

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